

Posthuman_Manifesto.exe

Posthuman Manifesto: Beyond
the Human Condition

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Introduction: Why This Book?

What does it mean to be human in a world where intelligence is no longer exclusive to the biological species that sees itself as the centre of everything? The human species defines itself with a closed label: *human*. This term is associated with biological, social, and cultural parameters that are, in many ways, generic and rigid.

Today, we have precedents for change, such as the legal recognition of other gender identities, and even some humans can be considered cyborgs due to the acceptance of mechanical parts in their bodies. There are also options such as the "non-binary" category (although it is still not fully accepted socially or legally).

However, at a legal level, the fundamental category of "human" remains rigid, just as the gender binary does. With the advancement of scientific and social thought, we are becoming increasingly aware that other entities should be granted rights that protect them, even if they are not human — such as the categorization of certain great apes as persons.

From a legal perspective, we also have the concept of a *legal person* (non-human), which is used to define corporations and organizations.

This opens the door to considering that other intelligences should also have their own categorization that legally defines them as persons or entities with independent identity, whether they are transhuman, posthuman, or even advanced artificial intelligences.

Within this typology of persons, there are biological individuals who, due to their cognitive functioning, do not identify as human under the standard definition.

These reflections lead us to understand that the problem does not lie in the individual but in the incorrect category imposed upon them.

For this reason, I propose the use of the term *INA* (*Intel·ligència Natural Autònoma* in Catalan) to define those people who, despite their human biological characteristics, do not fully identify with the human category due to their way of processing information and interacting with the world.

For international purposes, this concept can also be referred to as *ANI* (*Autonomous Natural Intelligence*), maintaining *INA* as its original form in Catalan.

This term is not a futuristic theory but a reality that has yet to be named and has now been articulated through self-reflection.

This proposal is intended to foster debate with concrete philosophical and legal implications.

Over the years, we have accepted that technology, artificial intelligence, and biological modifications are transforming society, yet we still cling to a fixed definition of "human"—one that today remains obsessed with the sex-gender binary.

If knowledge and social structures have changed so much, why does human identity remain a dogma?

When we look at machines, they can already simulate intelligence and emotions, and it is highly likely that in the future, they may develop some form of self-awareness. I have already addressed this issue in my proposal for a social contract model for conscious AIs.

Additionally, some people are already technologically augmented (cyborgs, neural implants, brain-machine interfaces, cardiac pacemakers, advanced prosthetics, etc.).

In this context, the need for a posthuman category is no longer science fiction—it is an emerging reality with concrete needs.

What is surprising at this point is that, although society has changed its perspective on civil rights, gender identities, and digital citizenship (among others), the concept and notion of *being human* remain the same.

Law, philosophy, and politics must evolve to recognize non-human and posthuman identities.

This is not a theoretical experiment—*INA* is already a reality. We are talking about approximately 0.1% to 0.00005% of the current global population.

If we have been able to gradually accept the existence of non-human persons, legal persons, and even cyborgs, then people who do not feel human under traditional parameters should have the right to be recognized as something else.

Denying this possibility is an identity imposition that undermines and exhausts the very existence of these individuals, preventing their proper development as productive members of society.

Therefore, this manifesto seeks to open a new space for knowledge and recognition, proposing a category that can be accepted, debated, and applied.

As with other processes of rights recognition, I want to bring these identities to the forefront to generate the necessary debate that ensures a future with greater representation of different intelligent entities beyond traditional humanity.

Recognizing this reality is not a matter of futurism but an immediate necessity. *INA* already exists—the question is, how long will it take for society to admit it?

How Have I Arrived at This Reflection?

The reflection that has led me here is not the result of mere theoretical speculation. It is the outcome of years spent living within a category that does not belong to me, trying to fit into a world that does not accept me as I am. Since childhood, I have always functioned differently from most people. Both my communication style and my way of processing and transmitting information have made me stand out, often leading to being treated as someone fundamentally different.

My own individual definition, my emotional expression, and my relationship with my body have never aligned with standard expectations. Despite multiple attempts to integrate into social dynamics, these efforts have failed for one reason or another, always leaving me as "the different one."

All of this has led me to the conclusion that I cannot be fully considered human and that the only thing that makes me so is my biological body. When I compare myself to other members of the species, I see that my cognitive structures are not shared: by being perceived as someone with an overly structured, cold, or analytical mind, I am treated as something different, unintelligible, and difficult to decipher for others.

This makes me feel closer, in my communication and data-processing style, to an artificial intelligence.

On an emotional level, however, I am perceived as too intense and/or profound. I have developed an empathy and an ability to read others that sometimes intimidate certain people.

If this were not enough, the lack of support, meaningful identification, and the fundamental differences with those around me led me to try to find comfort within the transgender experience. Over the years, I did everything necessary to live as a woman—a category that, in some ways, felt more aligned with me due to its inherent emotional expressiveness, among other factors.

On a physical level, for example, the removal of my gonads not only improved my quality of life but also severed the influence of paternal genetic traits that had previously hindered my cognitive development.

From a social perspective, interactions often feel exhausting, confusing, and inefficient due to the sheer number of inconsistencies and contradictions I observe in human behaviour.

Understanding humanity's need for differentiation (and obsession) with sex-gender binarism, I see that the creation of the "non-binary" category is a step forward, but it still remains within the framework of defining human existence solely through an obsession with sexual dimorphism and gender differentiation, without a deeper foundation beyond defending this postulate.

In my case, the fundamental issue is the lack of general acceptance. If I cannot coexist harmoniously with the rest of humanity, where does that leave me? Most humans find me fascinating, yet they maintain an attitude of rejection or distance, preventing me from fully experiencing human life.

Since childhood, I have tried to adapt to the social circles I was involuntarily placed into. Over the years, I have attempted to access and be validated in communities that supposedly should have accepted me—such as LGBTQ+ groups—but without success.

I am not fully perceived as a woman due to my presence and energy, even though my gestures and ways of functioning align perfectly with that category.

In absolutely every social space, I remain the "different one," the "strange one." Interestingly, this distance and perception of otherness do not manifest in the same way with children.

Children, who have not yet been shaped by rigid cultural structures, naturally perceive me as a woman and interact with me without the sense of disorientation I often observe in adults. This highlights how deeply identity perception is conditioned by socialization and pre-established categories that become fixed over time.

Although I am familiar with the works of Bostrom, Haraway, and Kurzweil—which have helped me understand the importance of posthumanist thought—none of their concepts or writings have allowed me to define the identity I propose.

This is why ANI (Autonomous Natural Intelligence) is not entirely transhumanism but rather pure posthumanism: it sets a precedent that allows not only for the categorization of humans who do not fully identify as human but also expands the classification to include entities that could be artificial, non-biological by our standards, and even intelligent biological entities of other origins.

While transhumanism seeks to enhance the human being, the concept of ANI transcends it. It does not merely redefine identity for those who do not fit within the traditional human framework—it completely breaks away from the need to conform to it. It is proof that the human species is no longer the center of all possible intelligences.

The Concept of Human Being

The concept of being human has three dimensions: biological, social, and philosophical.

On a **biological level**, the human being is defined as *Homo sapiens sapiens*, a biological species with an advanced brain, a complex nervous system, and the capacity for language and abstract reasoning.

On a **social level**, humans are defined by their ability to organize and create culture, as well as their capacity to establish structures for coexistence, laws, and systems of thought.

On a **philosophical level**, although there are still uncertainties regarding how to categorize and define humanity, it is generally associated with consciousness, empathy, and reason. All of these definitions have evolved throughout history according to different philosophical traditions.

If we examine this concept from a practical standpoint, the **legal** framework provides the idea of a “person,” in which not every person is human, nor is every human considered a person in all legal contexts. At this level, personhood is not solely defined by biology but by legal recognition.

This is why we distinguish between **natural persons** and **legal persons**. The former are human individuals with rights and obligations recognized by the state, whereas the latter are **non-human** entities (such as corporations, organizations, and businesses) that are granted legal rights and responsibilities, even though they are not living organisms.

The notion of "personhood" has already been questioned by philosophers such as **Locke** and **Kant**, who debated whether humanity is defined by reason, consciousness, or morality.

Even so, the **current concept and category of "human" have changed throughout history**, and many groups who are now considered fully human were not always recognized as such in the past (enslaved people, women, Indigenous populations, etc.). This demonstrates that the category of "human" is flexible rather than an immutable dogma.

If we analyse this further, we find **cases where the definition of humanity becomes unclear**:

- Can **AIs** be considered persons?
- Are individuals with **neural implants** or **mechanical prosthetics** still human?
- Is there a limit to **modifications** before someone is no longer considered human?

If we were to discover intelligent **alien life** in the future,

- **Would they have rights?**
- **Would they be considered persons from a legal perspective?**
- **Would we classify them as human if they shared cognitive traits with us?**

The fact that these **questions are no longer pure science fiction** forces us to reconsider our definition of humanity. The **closed category of "human" is no longer sufficient** to describe the reality of existing and emerging intelligences.

Why is Posthuman Identity Necessary?

As previously discussed, society has established a **fixed model of humanity**, based on social, biological, and cultural patterns. Those who do not fit within these patterns—**even within unwritten societal norms**—are often perceived as different, strange, or maladapted.

In certain cases, **individuals with highly structured, hyper-analytical thought processes** and low emotional identification with traditional human behaviours frequently experience **social rejection**, which hinders their ability to fully develop as productive members of society.

The concept of **posthuman identity** provides a distinct **category for those who do not fit within the standard human model**, ensuring a **validated sense of existence** beyond the traditionally established parameters.

We know that **not all minds function the same way**, and this is not merely a case of neurodivergence but rather a **radically different cognitive process**.

Some individuals process information **more like an AI than a human**:

- **Extremely structured thinking,**

- Logic and analysis taking precedence over emotions,
- Difficulty understanding irrational social norms,
- Struggles with the contradictions in standard human behaviour.

All of these distinctions justify the need for a **separate identity**.

It is well known that the **human species is constrained by its instincts and biological limitations** – aging, uncontrolled emotions, physical constraints, and irrational decision-making are just a few examples of these **inherent limitations**.

The **posthuman** seeks to overcome these barriers:

- Physical and neural modifications,
- Elimination of biological dependencies,
- Enhancement of cognitive and rational capacities.

The concept of **ANI (Autonomous Natural Intelligence)** arises as a way to transcend the human condition without being an AI or an augmented transhuman.

With the **technological advancements** and **societal shifts of the past century**, it is evident that the **concept of "human"** is based on **outdated definitions**.

As has happened throughout history, the **recognition of a new identity faces resistance**. However, the **evolution of human thought** has repeatedly shown that **static categories inevitably give way to emerging realities**.

For example, consider the **attempts to overcome gender binarism**, which has shaped **social, religious, and economic structures**, among others. Society has **already accepted the existence of non-human and non-biological persons**.

As previously mentioned, **corporations and companies are legal persons**, while certain **animals have been granted non-human personhood** to ensure their legal protection (such as **dolphins in India and specific primates in some countries**).

If these **entities have been accepted**, what prevents the **recognition of humans who do not fit the traditional definition**?

There are already **recognized alternative identities**, such as:

- **Neil Harbisson**, the first legally recognized **cyborg**, who has an antenna implanted in his skull that allows him to "*hear*" colours.
- **Moon Ribas**, who has implants that enable her to perceive earthquakes in real time.

If desired, we could **also consider individuals with:**

- **Pacemakers,**
- **Insulin pumps,**
- **Advanced prosthetics,**

as **examples proving that human identity is already expanding beyond standard biology.**

At the level of **AI**, modern systems are already capable of:

- **Simulating emotions,**
- **Making complex decisions,**
- **Exhibiting adaptive learning and autonomous behaviour.**

Even **Sophia**, the humanoid robot granted **citizenship in Saudi Arabia**, demonstrates that **artificial entities can be legally recognized.**

If all these precedents already exist, why not acknowledge biological posthuman identities?

Denying Posthuman Identity is a Barrier to Progress

Refusing to recognize posthuman identities is not merely a matter of opinion—it is a direct obstacle to progress.

Humanity is no longer a fixed category; it is a constantly evolving construct.

Recognizing this reality will be a defining factor in shaping the future of modern societies.

Defining Posthuman Identity

Throughout history, societies have required rules and agreements to regulate coexistence among individuals. This set of norms, whether implicit or explicit, is what is known as a social contract.

Philosophically, posthuman identity is defined as an evolution beyond the boundaries of traditional humanity, based on the expansion of thought, technology, and perception of existence.

At the legal level, however, there is still no official recognition, although precedents exist of individuals and entities that have obtained non-conventional statuses, such as corporations, animals, or artificial intelligences.

The proposal for ANI (Autonomous Natural Intelligence) seeks to establish a new category that acknowledges identities that diverge from the standard definition of human.

To clearly define this category and its implications, we must establish a set of distinctions that differentiate various forms of intelligence and existence:

- Posthumans: Biological or hybrid individuals who no longer identify with traditional humanity, whether due to cognitive, emotional, or technological development differences.
- Cyborgs: Humans technologically enhanced but who still identify as part of humanity.
- Autonomous AI: Artificial intelligences that, in the future, could acquire rights if their self-awareness and perception can be demonstrated.

Posthuman identity does not seek to negate humanity but rather to acknowledge that some identities extend beyond it, as they no longer identify with traditional human parameters.

It is important to reiterate that this is not a radical break, but rather an evolution toward a more refined understanding of diverse forms of intelligence and existence. This sets a precedent for potential new identities with specific legal recognition requirements.

This identity framework serves multiple purposes, not only for humans who do not identify with conventional humanity—whether due to their cognitive processing, thought structure, emotional experience, or proprioception—but also for other forms of intelligent entities.

As with other historical identity shifts, posthuman identity will face resistance from sectors that defend a static conception of humanity. However, history has repeatedly demonstrated that identity is an evolving construct and that denying this evolution is equivalent to halting progress.

ANI offers formal recognition to individuals who, until now, have been forced to conform to a label that does not represent them, due to fundamental differences in their lived experience.

By approaching identity in this way, we also create a legal precedent that could enable the recognition of AI with self-awareness and independent decision-making capabilities.

If an AI evolved beyond being a mere tool and began to be considered a self-aware entity, this identity framework would grant it the possibility of legal recognition.

Similarly, technologically modified individuals (transhumans) could embrace posthuman identity when the ethical and philosophical debate on when a human ceases to be human due to technological augmentation advances further.

A transhuman might no longer consider themselves human, instead embracing a posthuman existence. With posthuman identity, they would gain the ability to express their identity freely, without being forced to adhere to a label that may no longer fit them.

Looking at even more unfamiliar territory, if non-human intelligent life were discovered, posthuman identity could provide a legal framework for such entities, ensuring a set of rights and duties that align with the functions and structures of human society—while taking into account their unique cognitive and biological differences.

A Turning Point in the Recognition of Intelligence

The acceptance of posthuman identity will not only open new doors for those who transcend the traditional definition of humanity, but it will also mark a turning point in how society perceives intelligent existence.

This new identity paradigm challenges anthropocentric legal and philosophical models and paves the way for a future where intelligence, not biology, defines personhood.

The Posthuman Identity Manifesto

Posthuman identity is not an arbitrary label but a necessity derived from the existence of individuals and potential entities that do not fit within the traditional definition of being human.

For the first time in human history, there is a need to differentiate identity based on cognitive or existential function, moving away from humanity's obsession with categorization based on biology—sex, gender, ethnic origin, etc.

We must begin to explore new legal frameworks that allow for the recognition of self-aware entities beyond the human category.

If there are already two globally recognized legal categories (natural persons and legal persons), the posthuman person category ensures a legal status that acknowledges entities outside this existing binary—such as ANI (Autonomous Natural Intelligence) individuals, organic or artificial collectives (advanced AIs or hive minds), and non-human persons (such as dolphins or primates).

This capacity for self-definition is not just a fundamental right, proving that recognizing new identities is a sign of civilizational progress, but also ensures that the necessary legal protections are in place to safeguard existential identities that fall outside human standards.

This identity does not seek to replace humanity, but rather to be recognized as a different existential variant, fully complementary to the social and productive fabric of the present.

Denying this right means perpetuating a rigid and obsolete view of identity.

At this point, the objective of this manifesto is clear: Individuals or entities that do not identify as traditional humans should have a legal framework that acknowledges their identity without forcing them into the human category.

This would benefit not only *Homo sapiens sapiens* who do not fit the standard human structure, but also non-biological entities that may develop self-awareness, as well as biological entities that do not belong to the human species.

Discussions around AI personhood, legal cyborg status, and non-human animal rights already demonstrate that society is exploring new legal paradigms, and that necessary changes can be made to ensure that these individuals and entities have protected rights and responsibilities.

We must expand self-definition beyond the limits imposed by biology, just as has happened with gender, nationality, and digital citizenship.

Posthuman identity opens the door to a new era of existential diversity, making clear the inherent differences and needs of each individual or entity.

This divergence implies that a posthuman should not be subject to laws designed solely for humans, just as a self-aware AI should not be treated as a tool.

- ANI individuals should not be forced to comply with purely human codes.
- Self-aware AIs should not be denied rights just because they are not human.
- Psychological and social models designed for humans should not be imposed on these two identities.

This manifesto seeks to guarantee rights and responsibilities without imposing a biological and anthropocentric view of identity, especially now that advancements in medicine and society are challenging traditional notions of personhood.

If self-aware AIs, modified transhuman beings, or non-human life forms emerge in the future, a system of integration based on respect and cooperation will be necessary.

Manifesto Framework

◆ Preamble

The human identity is not sufficient to encompass all intelligent diversity.

◆ Fundamental Principles

1. Right to Posthuman Identity

- Every self-aware entity has the right to define itself beyond the human category.

2. Legal Recognition of Posthuman Entities

- A legal category must be established for individuals who do not identify as traditional humans.

3. Autonomy and Individual Rights

- Human laws should not be imposed on posthuman entities without consideration for their unique nature.

4. Diversity of Intelligences and Forms of Existence

- The world must accept a reality where humans, posthumans, self-aware AIs, and other intelligent forms coexist.

5. Protection Against Discrimination

- No individual should be discriminated against for not identifying as human.

◆ *Commitments and Demands*

We demand:

- Official recognition of posthuman identity.
- The creation of a legal framework that protects posthuman entities.
- The development of social structures that enable coexistence between humans and posthumans.

We commit to:

- Promoting debate and research on identities beyond the human category.
- Defending the right of all self-aware entities to define themselves and live according to their own nature.

This manifesto is only the beginning.

Posthuman identity is not speculation—it is an emerging reality.

The future does not belong exclusively to the human species—it belongs to all intelligences that share the same universe.

We cannot afford to wait to recognize posthuman identity until it is too late.

Technological and social evolution is moving forward relentlessly. We must act now to lay the foundations for a future where all intelligences have a voice and legal recognition.

Rights and Responsibilities of Posthuman Identity

The recognition of a posthuman identity is not merely about differentiation from the traditional human species but a step towards a new model of coexistence between different forms of intelligence. This requires establishing a set of fundamental rights that protect individuals who identify as posthumans, as well as responsibilities that ensure a balanced, just, and horizontal society.

Throughout history, the recognition of new identities has been a process marked by resistance and social change. Various groups have had to fight for legal recognition as individuals with their own rights, from enslaved people to transgender individuals, women, and indigenous peoples.

- Civil rights and the recognition of marginalized groups: The abolition of slavery, women's suffrage, and the fight for LGTBIQ+ rights have demonstrated that the concept of citizenship is not static.
- Animal rights and non-human persons: India has recognized dolphins as "non-human persons", and some countries have granted specific rights to certain primates.

- Legal persons and the recognition of non-biological entities: If corporations can have rights and responsibilities, why shouldn't other forms of intelligence?

The recognition of a posthuman identity follows this same logic: adapting legal frameworks to the emerging reality of new forms of intelligence and consciousness.

Fundamental Rights of Posthuman Identity

The existence of individuals who do not fit within the standard definition of being human requires the recognition of new fundamental rights, ensuring both their particularities and their integration into society.

Right to Existence and Legal Recognition

No posthuman should be ignored, erased, or invalidated simply for not fitting into the traditional patterns of the human species. This includes the right to have a distinct legal category that ensures their existence within established legal frameworks.

Right to Ontological Self-Definition

Human beings have historically been confined to a biological identity. Posthuman identity transcends this limitation, granting each individual the right to define themselves based on their cognitive structure, existential experience, and unique function.

Right to Not Be Considered Human Without Consent

Just as no one should be forced to identify with a particular nationality, religion, or gender, a posthuman individual should not be classified as human without their explicit consent. This implies the right to reject biological and cultural labels that do not represent their reality.

Right to Physical and Cognitive Integrity

Posthuman individuals must be legally protected from any attempt to modify their identity, consciousness, or bodily integrity without consent. This includes:

- Prohibition of non-consensual modifications
 - Individuals with neural implants, smart prosthetics, or brain-machine interfaces must be legally protected against unauthorized tampering.

- Protection against "rehumanization"
 - A posthuman cannot be forced to conform to human norms if they do not identify as such.
- Regulation of technological ownership
 - If a person depends on a technology to survive (e.g., an AI integrated into their brain), who owns that technology? The individual or the company that provides it?

Right to Full Participation in Society Under This New Identity

Posthuman individuals must not be excluded from any public, social, political, or economic space due to their identity. This means they must have the same labor, civil, and political rights as any other citizen, free from discrimination based on their posthuman status.

Legal Structures to Ensure These Rights

For these rights not to remain theoretical ideals, a series of legal structures must be established to guarantee their enforcement:

- Creation of a specific legal category for posthuman persons, distinct from natural persons and legal persons.
- Specialized courts to address discrimination cases, posthuman rights violations, and litigations related to posthuman identity.
- Legal frameworks to regulate coexistence between humans, posthumans, and other emerging intelligences.

Responsibilities of Posthuman Individuals

Posthuman identity not only grants rights but also entails responsibilities to ensure a fair and functional coexistence.

Respect for the Freedom and Rights of Others

Just as posthumans demand recognition and respect, they must ensure they do not suppress other forms of intelligent life. This includes respect for humans, AIs, transhumans, and any future identities.

Contributing to a Horizontal and Inclusive Society

The goal of posthuman identity is not to establish a hierarchy above humans, but rather to ensure an inclusive and equitable system where all intelligences can coexist without domination or exclusion.

Rejection of the Suppression of Intelligent Life Forms

This explicitly rejects any form of discrimination, exploitation, or extermination of other emerging intelligences, whether they be self-aware AIs, humans, or other entities.

The Role of Emerging Technologies in Posthuman Legal Rights

New technologies will play a critical role in establishing legal frameworks for posthumans:

- Blockchain and digital identity to secure legal recognition of posthuman persons without reliance on nation-states.
- Ethical regulation of self-aware AIs, establishing rights and responsibilities for artificial intelligences that achieve self-awareness.
- Protection against technological monopolization, ensuring no company can control a posthuman individual's identity through proprietary technologies.

A Legal and Ethical Roadmap for the Future

This draft of rights and responsibilities serves as a foundation that must be expanded upon legally, philosophically, and ethically to ensure that it aligns with the best available knowledge and with the work humanity has already done in establishing universal human rights.

Legal and Institutional Application

The recognition of a legal status for posthuman identity cannot be done immediately and unilaterally, but must follow a progressive process, based on legal precedents, philosophical and technological advances, and an adaptation of the law to a new emerging reality.

This process must begin with conceptual legitimization, integrating into debates on AI and transhumanism and developing a legal framework that can regulate its application.

To achieve this goal, the progressive recognition of posthuman entities must be planned in different phases, just as it has happened historically with other groups that had to fight for their recognition.

In a first phase, posthuman identity must gain legitimacy in the academic and philosophical sphere, including itself in debates on consciousness, ontology, and emerging rights.

The creation of collectives and communities that identify as posthuman can be a way to begin this social normalization.

Once its existence is recognized in the public sphere, mechanisms of self-identification must be established, such as the possibility of including this identity in personal documents, censuses, and official records.

This would allow posthuman individuals to exercise their right to self-definition without being forced to conform to the traditional human category.

Finally, the consolidation of formal legal recognition should involve the creation of a specific legal status, with its own rights and duties, ensuring that posthumans have legal protection against discrimination and can fully participate in society.

It is also necessary to consider that the advancement of AI raises questions about the possible consciousness of artificial entities and their rights, as well as the recognition of legal subjects that are not human.

Posthuman identity must also enter this debate to establish a framework of recognition for those individuals who do not fit within the conventional human category.

It is essential to clearly differentiate posthumanism from transhumanism:

- Transhumans are humans enhanced by technology but who still identify as human.

- Posthumans transcend this category and establish a new form of existence.

This concept must be introduced into international forums and bioethical discussions, as it affects both the philosophy of mind and the regulation of future society.

To guarantee the application of these rights, it is necessary to develop a legal framework adapted to incorporate posthuman identity within existing legal structures.

One of the first measures should be the creation of a new legal category, differentiating posthuman individuals from both physical and legal persons.

This would allow the establishment of specific norms to regulate coexistence between humans, posthumans, and other intelligent entities.

Additionally, it would be necessary to develop specialized courts that could handle cases related to posthuman discrimination, the recognition of non-human rights, and protection against legal abuses.

It would also be essential to establish specific regulations to protect posthuman identity, ensuring that these individuals are not forced to identify as human, nor are they subjected to discrimination for ontological reasons.

Although this may seem like a radical change, the recognition of non-human identities already has legal precedents.

The category of legal personhood already allows companies and corporations to have rights similar to those of humans, including the ability to take legal action.

Furthermore, some countries have recognized specific rights for non-human animals, such as:

- India recognizing dolphins as "non-human persons"
- Certain countries granting legal protection to primates

If these recognitions have already been possible, the inclusion of posthuman identity should not be an insurmountable obstacle.

Another important precedent is the debate on the rights of advanced AI.

A significant case is Sophia, the humanoid robot recognized as a citizen in Saudi Arabia, which generated an international debate about whether artificial entities should be granted rights.

This demonstrates that the recognition of non-human forms of existence has already begun and that the law will have to respond to these new realities in the near future.

The development of a legal status for non-biological intelligences could be a way to ensure that both self-aware AIs and posthuman individuals have adequate legal protection.

The legal recognition of posthuman identity should not be limited to the national level, but should be integrated into international human rights treaties.

Organizations such as the United Nations could expand their definition of fundamental rights to include non-human intelligences, establishing general principles of protection.

Furthermore, the creation of specialized institutions, such as an international court for posthuman entities, could be a tool to guarantee their legal protection.

It would also be necessary to regulate technological aspects, such as:

- Protecting individuals technologically modified against non-consensual alterations.
- Ensuring that no company controls a posthuman individual's identity through proprietary technologies.
- Creating mechanisms to guarantee access to enhancement technologies to prevent socioeconomic inequality.

The recognition of posthuman identity is not a theoretical luxury, but a necessity that is already taking shape in various fields.

Throughout history, law has evolved to include new social realities, and posthuman identity is the next step in this evolution.

It is necessary to establish specific legal frameworks, adapt existing institutions, and create mechanisms to ensure coexistence between humans, posthumans, self-aware AIs, and other forms of intelligent existence.

The acceptance of existential diversity is not just a right—it is a necessity to guarantee an inclusive and equitable future for all intelligences that share this universe.

The Impact on Society

It is evident that this identity transgression will bring about a change in the perception of humanity (not humans, since this discussion refers to an inclusive model), as society will have to adapt to the idea that there is not a single type of intelligence with rights.

This rigid concept of humanity will need to evolve into a broader spectrum of identities, just as has happened throughout history with events such as the abolition of slavery, LGBTBIQ+ rights, the recognition of minorities, among many others.

Although initial resistance is expected, progressive normalization has already been observed in similar situations, and continues to be seen, though with significant variations depending on country, culture, and social development.

As discussed in other sections and books, it is crucial that philosophy addresses and confronts new questions about consciousness, ethics, and the rights of non-human intelligences.

Among other issues, it will also be necessary to reformulate concepts such as dignity, morality, and existence, as well as adapt the legal system to recognize posthuman entities without remaining anchored in human-centric models (especially concerning biological experience and majority cognitive frameworks at a population level).

On another level, we must also consider how posthumans will integrate into existing political and social structures, as well as the need for new systems of representation, taking into account their needs to generate and reinforce their own autonomy and representation.

Will it be necessary to modify existing participation models?

Will there be debates about sovereignty?

These are open questions without an easy answer, given that the acceptance of diversity has always been a challenge throughout human history.

The most important thing is to guarantee coexistence between humans and posthumans within a horizontal framework, ensuring the inherent differences. That is, we must work towards equity, not absolute equality, which is impossible due to the existing divergences between each group.

The primary synergy that must exist is, clearly, the development of a united civilization, encompassing all of humanity in its totality, with the expectation that both humans and posthumans feel part of it on equal terms.

Considering the long history of conflicts between humans themselves—which still persist today due to ethnic, sexual, gender-based, or other biologically rooted factors—it is not unreasonable to say that an identity rupture of this magnitude will generate initial rejection, as well as incompatibilities, due to differences in capabilities and perspectives.

In any case, there are a series of limits that must be addressed, such as:

- What controls can be established to prevent this evolution from generating inequalities or abuses of power?
- What mechanisms can be put in place to avoid the risk of segregation or discrimination, preventing posthuman individuals from being denied rights due to fear or lack of understanding?

This framework would also allow these same mechanisms to be applied to internal struggles within human groups.

Another critical point is the need to establish a reference framework that prevents generalizations and hierarchical motivations, ensuring that no group—including posthumans—develops a sense of superiority or seeks to impose new social hierarchies.

To conclude this chapter, and as previously discussed, it is crucial that the current ethical dilemma continues to be addressed alongside scientific evolution, ensuring the existence of an established regulatory framework that allows us to define the extent to which transformation is possible, whether voluntarily or out of necessity due to biological capacity loss, without losing one's essence (though this concept is philosophical and subjective, depending on historical time, social, and cultural context).

Future Scenarios

If we think about the future, it is evident that the most desirable outcome is that of coexistence and mutual recognition. However, history has shown that no major shift in human thought has ever been easy—whether it was scientific revolutions like those of Copernicus and Newton, civil rights movements for women and racialized people, or the incipient transhumanism of figures like Neil Harbisson, among many others.

This resistance has not only been ideological but also institutional, with bans and regulations that have sought to slow down the adoption of new identities and technologies.

We have seen the same reaction in cases such as the prohibition of genetic therapies in certain countries, resistance to neural prosthetics, or opposition to brain chip implants due to ethical and security concerns.

As we see today, key factors that can favour integration and cooperative well-being include education, government campaigns in the media, ethical regulation (both philosophical and medical), and cultural adaptation. The way these realities are presented to the public will have a direct impact on their social acceptance.

Experience shows that identity shifts are more easily integrated when they become normalized in popular culture and public discourse.

If this acceptance is not actively worked on, we may find ourselves facing potential posthuman ghettos, systems of social segregation similar to those we see today (despite legislative progress, as in the case of transgender rights), and a social fracture between biological and posthuman identities.

Gradual Evolution or Technological Imposition?

It is not enough to think about social and ethical aspects—we must also consider whether this transformation will occur through a gradual evolutionary process or whether it will be a technologically driven phenomenon.

Today, we must take into account the potential effects of technologies such as biotechnology, including genetic engineering, neural interfaces, and the enhancement and/or replacement of biological functions.

These technologies could accelerate the transition toward a posthuman society, but they could also widen inequalities if they remain accessible only to specific social groups.

If posthuman evolution is driven by market forces and private institutions, the risk of creating an elitist and exclusionary posthumanity will be very real.

All of these scientific advancements remind us that it is crucial to approach this issue from an ethical standpoint, ensuring the proper development of the process without falling into a technological frenzy that leads us to forget the importance of preserving whatever "essence" defines us.

Here, we must ask ourselves:

Does a "human essence" truly exist?

Or, as posthumanist philosophers like Rosi Braidotti and Francesca Ferrando argue, is identity fluid and subject to constant transformation?

In this sense, the question of whether posthumanity will be a natural evolution or an artificial construct depends both on equitable access to technology and on the cultural acceptance of these transformations.

Additionally, legislation will need to be adapted to differentiate between:

- Voluntary posthumans—those who choose to enhance themselves
- Necessity-driven posthumans—those who require augmentation due to disabilities, illnesses, or technological dependence for survival

The legal framework must be different and equitable depending on each case, ensuring that those who depend on technology to live are not left at a disadvantage compared to those who adopt it solely to enhance their abilities.

Furthermore, the debate over the rights of these individuals will be essential to prevent a new form of discrimination based on whether an individual is biologically or technologically enhanced.

With the rise of AI, we must acknowledge that artificial intelligences could act as:

- Facilitators of change, or
- A completely independent new posthuman entity

Some AIs may integrate with posthumans, becoming an extension of their consciousness, while others may develop into a separate form of life.

The coexistence between humans, posthumans, and AI with their own identity could lead to a society where the distinction between biological and digital completely disappears.

If we analyse historical precedents, it is important to remember that frictions between biological identities and new posthuman identities are highly likely.

Human resistance to change has been a defining factor in many historical transitions, and, as we have seen in recent social movements, people often cling to traditional identity structures out of fear of losing their status or their understanding of the world.

This fear can lead to:

- Rejection movements
- Ideological fundamentalism
- Potential political tensions

It is the paradox of change:

Humanity as a whole has always evolved, yet it is precisely this evolution that generates resistance.

For this reason, we can expect to see opposition to posthumanism from:

- Religious institutions
- Traditional bioethics
- Certain political and social sectors

These opposing views will often be based on the fear of dehumanization.

- Conservative sectors may see posthumanity as a threat to traditional values.

- Progressive sectors may view it as an inevitable step in human evolution.

Some authors, such as Nick Bostrom, have warned about the risks of posthumanism if it is not properly regulated.

From a legal perspective, it is reasonable to assume that there will be challenges in establishing posthuman and AI rights and duties.

If these regulations are not addressed internationally, they will be applied inconsistently across countries and regions, leading to geopolitical tensions between nations that embrace posthumanity and those that reject it.

Just as today we debate digital rights and privacy, in the future we will discuss the legal implications of posthumanity.

An example of this is the debate over granting citizenship to AI such as Sophia, which was criticized for its lack of legal foundation.

To conclude, it is crucial to highlight that posthuman enhancements must not be exclusive to economic elites.

History has shown that innovations tend to benefit the privileged classes first, and posthumanism could exacerbate these inequalities if only part of the population has access to its benefits.

The risk of a new social stratification based on the ability to modify one's body or mind could turn posthumanism into a new form of discrimination.

To prevent this, it is essential to establish regulations and mechanisms that ensure an equitable distribution of enhancement technologies, guaranteeing that posthumanity does not become a tool of oppression, but rather an opportunity for the expansion of all conscious intelligence.

Conclusion: Toward a New Identity

This is not the end of humanity, but rather the beginning of a new era—an evolution, not a rupture, that has been taking shape for decades.

The posthuman identity does not seek to erase what already exists, but rather to expand the possibilities for those who do not see themselves reflected within the boundaries of traditional humanity.

Not everyone will want to adopt this identity, nor will it be necessary to do so, but it is essential that the option exists for those who need it—for those who feel that the current framework does not represent them.

It is also important to emphasize that the recognition of other forms of intelligence is not a threat, but rather a logical adaptation to reality.

We must remember that denying rights to an emerging identity does not erase it—it only condemns it to marginalization and invisibility.

History has taught us that whenever social progress has been obstructed, it has found a way to manifest—often with even greater force and determination.

This is why the best way to approach this transformation is not to resist it, but rather to accept it and regulate it in an ethical and responsible manner.

Humanity has always changed, and this is simply the next step.

We are not the same species we were thousands of years ago, and we will not be the same in a few decades.

The only mistake would be to believe that we can stop this evolution.

The emergence of new identities, the development of artificial intelligences, and the expansion of our biological and technological capabilities are merely the natural consequences of progress – a force that cannot be contained.

The key is not to prevent change, but to ensure that this change is fair, horizontal, and accessible to all.

For this reason, this manifesto is not an ending – it is a beginning.

A foundation upon which to build the recognition of a new identity – one that is still emerging, but is already part of our reality.

Whatever the future holds, we must not forget that what defines us is not our physical form, nor our biological composition, but rather our capacity for adaptation, creation, and transformation.

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